The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII. APRIL, 1842. No. 4.

CORRESPONDENCE.

DOMESTIC.

TENNESSEE, ARKANSAS, AND MISSISSIPPI.

FROM THE RT. REV. J. H. OTEY, D. D., BISHOP OF TENNESSEE, AND ACTING MISSIONARY BISHOP OF ARKANSAS AND MISSISSIPPI.

Holly Springs, Mississippi, Feb. 11, 1842.

I have just arrived at this place after a wearisome ride all day in the rain. I left home about the middle of last month upon a tour of visitation, and have as yet only succeeded in reaching Randolph, Memphis, Hernando, La Grange, and the neighborhood of Salem, and am now at this station. My progress since I left the Mississippi river, has been greatly retarded, and rendered very unpleasant in consequence of heavy rains, which have raised the streams to an unprecedented height in this region, swept away bridges, and compelled me to make long journeys on horseback, to reach points which in ordinary circumstances are of easy and ready access.

I trust to be able to visit all the stations in Arkansas, Mississippi, and Western Tennessee, before I return home.

At Randolph I confirmed thirteen persons out of sixteen who were candidates. I do not believe that you have a more worthy missionary on your list than the Rev. Mr. Reed—one who labors more zealously and faithfully, or one who more richly deserves to be supported. At Randolph the whole population look to him as their minister, and avail themselves of his services, whether professedly numbered among his flock or not. The town is not growing in importance; it probably will increase very little, if any more, at all. But a certain amount of business it will always command, and there will probably be always three or four hundred people there requiring the services of religion.

But our attention has recently been turned with much hope to

the other side of the river in Arkansas. A large number of gentlemen, twenty or thirty, with their families, have associated together and called upon the Rev. Mr. Reed to preach to them and give them the service of the Church once a month. It is thought that two congregations may be organized in Arkansas on the side of the river opposite to Randolph; one about ten miles up the river, the other about four miles lower down below Randolph. The upper congregation may be considered as already formed. I have urged Mr. Reed to take it under his care; I believe he will do so.

At Memphis I confirmed thirteen persons. All things are encouraging there. The vestry are maturing their plans, and raising funds to erect a church this year.

The neighborhood [Salem, Mississippi] to which the Rev. Mr. Merrill has turned his attention is well worthy of his labors and efforts, and claims the support of the Committee. He is very acceptable to the people, and will do, I think, much good among them. I came from the midst of them to-day. I advised them to build a small chapel, which might afterwards be enlarged, attach to it some fifty acres of land as a glebe, and, when able, erect a school-house. They enter warmly into the plan, and if it is effected, of which I think there is every reasonable prospect, it will permanently establish the Church in one of the best neighborhoods in North Mississippi, and the minister in charge will have the opportunity of preaching weekly to some three or four hundred black people. I advise that the Rev. Mr. Merrill be sustained by all means in the effort he is making. He has been very punctual in keeping his appointments, though obliged to ride fifteen or twenty miles every Saturday on horseback to do so.

The Rev. Mr. Foster has succeeded in building a church here —all paid for. It will be consecrated to-morrow or next day. In the assurance which he gives me that the missionary salary will be needed only for this year, I recommend its continuance.

Steamer Great Western, Mississippi River, Feb. 17.

I wrote you a few days since from Holly Springs, expecting to address you again upon my return to Memphis. I did not have an opportunity to do so during my short stay at that place, and now write hoping to mail this at some point on the river.

The day after I wrote from Holly Springs I consecrated Christ Church at that place. The weather was very inclement; but, notwithstanding, a considerable congregation assembled, and our services seemed to inspire the usual interest manifested on such occasions. The church is a neat edifice made of wood, plastered and painted, and furnished with a small, but very sweet-toned organ. The whole has been paid for, and the congregation are free from debt. This very desirable object has been accomplished through the activity and prudence of the rector, the Rev. Mr. Foster, your missionary. The congregation appear to be united, and much encouraged with the prospect before them. It is intended, at some future time, to erect a tower, projecting in

part from the front wall of the building; and this, when furnished with a bell, will complete the original plan or draft of the edifice. As it is now, it is one of the most commodious and neat churches in the western country that I have seen. On Sunday morning, being the first Sunday in Lent, I instituted the Rev. Mr. Foster into the rectorship, and on the same occasion the communion of the Lord's supper was administered to about thirty persons. The Rev. Messrs. Litton, Foster, Mathews and Merrill, assisted in the services of the day. In the afternoon, after prayers by Mr. Mathews, and a sermon by Mr. Litton, I confirmed eight persons. On this occasion I also baptized an adult and a child. At night Mr. Foster read prayers, when I preached on the importance of Christian education to a congregation that filled up the church to overflowing. Throughout the day, indeed, the congregations were large, attentive, and apparently deeply interested. I have been told that much prejudice existed against the Church at Holly Springs. The light of truth, it is believed, has dispersed much of it, and many persons, from examination, begin to think that something good may come out of what they have sometimes reproachfully termed "eldest daughter of Rome."

On Monday I left Holly Springs to return to Memphis. It had been my intention to travel down through the middle part of Mississippi, so as to visit the field of the late Mr. Pinching's labors, as well as to call upon Episcopal families that I know to be scattered at various places along the road through the interior. The heavy rains, however, which fell a fortnight or ten days ago, raised the water courses to such a height as to wash away most of the bridges and render the route nearly impassable. The stages were stopped in almost every direction, and I found it exceedingly difficult, as stated in my last, to reach La Grange and Holly Springs from Memphis, though travelling on horseback and choosing the most favorable routes.

I reached Memphis on my return on Tuesday afternoon last, and the next day preached, after prayers and the baptism of an adult by Mr. Alston, and confirmed four persons. As I mentioned to you I think in my last, every thing wears a promising aspect for the Church at Memphis, and, with God's blessing upon the talented and faithful minister of our Church there, I doubt not that the Church will become large in numbers, and exemplary in piety and good works. The Rev. Mr. Alston, the missionary, informs me that his congregation have made provision for his temporal wants, and that he no longer claims the aid of a missionary stipend. I am greatly in hopes that the congregation will this year erect a suitable building for the accommodation of those who wish to attend our services. The present building will not seat half of those who sometimes come, though when it was first erected, it was supposed ample enough for a long time to come.

I am now proceeding down the Mississippi, expecting to stop at the mouth of the Arkansas and go up to Little Rock. I shall write again when an opportunity serves.

Do, if you can, send me a missionary for Brownsville, Tennessee. I must have some one for that station. The young men of the ministry must come to the South-west, or our cause—is not lost—but immensely delayed.

Little Rock, Arkansas, Feb. 28.

I reached this place last Thursday evening, and since that time have been engaged every day in preaching, and inquiring into the condition of this and other missionary stations in Arkansas. It was my intention when I arrived at this place to go up to Van Buren, about three hundred miles up the Arkansas river, and thence to Fayetteville, sixty miles in the interior, the present station of the Rev. Mr. Scull. I find, however, that the river is so low, that I can get no mode of conveyance, without consuming so much time, as would put it out of my power to meet my appointments in Mississippi. The congregations in Mississippi have not been visited in two or three years and some of them have never been visited at all; whereas those in this state were all visited last year by Bishop Polk, and therefore require less attention immediately in the way of Episcopal services. I have written to Mr. Scull, informing him of my intention, if it please God, to see him next fall. Journeying in this region by means of public conveyances is very uncertain, and I am now well convinced that I shall hereafter have to travel on horseback, if I am to be charged with the superintendence of our missionary work in this quarter. I wish, however, most heartily, that some one else were charged with the duty. For the difficulties of getting along at any season in a country as wild, rude, and untamed as this, with a thinly scattered population dispersed through a vast wilderness, and interminable swamps, without roads and bridges, are almost insurmountable.

I have suggested to Mr. Scull the propriety of concentrating his efforts upon two points, Van Buren and Fayetteville, still leaving it to his discretion and judgment to extend his labours to other points, and to visit families that are scattered through the country and are members of the Church, as opportunity shall serve. Van Buren is on this river and is greatly growing in population and business, and from all that I can learn respecting it, should be made a separate station so soon as a clergyman can be found to take it in charge. And here permit me to state, what you may suggest to clergymen who want situations. By "raising his Ebenezer" at such a place as Van Buren, for example, (and there are many such places in the West,) a clergyman who can save a little from his hard earnings, or has a little of his own laid by, may make such an investment of it in lands which are good and cheap, as will probably provide him with comforts "against a rainy day." I wish you would throw out this idea or suggestion to some of our young brethren, who are not afraid to venture into the wilderness for the sake of Christ and the Church. Van Buren is sixty-two miles from Fayetteville and separated from it by a difficult mountain traversed by a very rough road.

At this place, the prospects of Mr. Yeager, are in many things very encouraging. He feels very greatly the want of a church edifice. The walls are up and covered, and the floors laid. The house has yet to be furnished with pews, to be plastered, and painted, and the windows to be glazed before it can be occupied. Great difficulty is experienced from the depreciation of bank paper. The pressure of the times has also caused the failure of payment in several subscribers: so that the matter of raising funds to complete the church edifice, is felt to bear very heavily on a few. There is, however, a good spirit prevailing, and I think they will eventually get through with the work. The strain, however, under such circumstances is very severe on Mr. Yeager; for while efforts are made to finish the church, next to nothing is done for his support. So soon as the church is completed I doubt not that the station will support itself.

I hear that Mr. Mitchell is dangerously ill at Pine Bluff. Supposing that he was at Spring Hill, I did not stop at Pine Bluff as I came up. I shall call there to-morrow or next day.

Our congregations here have been very large, even when the weather was inclement. We have the use of the Presbyterian meeting-house, which of course we shall have to give up when they get a minister.

MICHIGAN.

FROM THE REV. M. HIRST, MISSIONARY AT CLINTON.

Clinton, Dec. 23, 1841.

At the request of Bishop McCoskry I left my former station, Dexter, on the 25th of last month, and removed to this place. During the quarter my health has considerably improved, so that I have been enabled to supply all my appointments. Since my last report I have officiated at Ann Arbor, Dexter, Tecumseh and Clinton; baptized three children. It gives me great pleasure to say that, during the short period of my connection with this station, the attendance on public worship has been uniformly increasing, and the seriousness and devotion manifested during the performance of divine service, is a sign that God is with us giving testimony to the word of his grace.

FROM THE REV. LUMAN FOOTE, MISSIONARY AT KALAMAZOO.

Kalamazoo, Dec. 30, 1841.

The commencement of November found our place of worship destitute of stoves, and the severity of the weather compelled me to suspend services for three or four Sundays till the want could be supplied. In three of these the communicants assembled with me at my own hired house. However, while our vestry were mustering their energies to obtain a stove and pipe, and to build a stove flue, I resolved to improve the time in making such alterations in the house as propriety, convenience, decency, and the comfort of the congregation seemed imperatively to demand; for in its first construction and arrangement neither of

these appeared to have been thought of. There was no chancel, desk, altar or vestry-room; little or no accommodation for the singers; the seats made to front the doors, and the pulpit was located between them, in the entry way, as it were, just where the minister, in conducting the services and administering the ordinances, would be subject to the greatest interruption. Through the favor of God, after six weeks' severe labor with my own hands, doing what of the work I could, begging means, and taking the whole care and direction, the house in its arrangements, is brought into the best order its construction admitted of; the range of posts through the centre, which obstructed the view both of the minister and audience, have been removed, the slips faced about, a small but convenient vestry room, with an outer door, erected on the rear of the church, opening into a good-sized chancel enclosed with a neat cherry railing. We have a very respectably looking desk appropriately trimmed. The chancel is handsomely carpetted within and without through the zeal and liberality of a few ladies of the parish. It is also furnished with suitable kneeling stools for the desk and the altar, and with chairs and candlesticks. We are indebted to the kindness and liberality of the Rev. Dr. Shelton of Buffalo, and a worthy lady of his parish, for the rich trimmings of the desk, and for four Prayer Books, larger and smaller, for desk and altar. The whole interior of the house has been well painted, and is supplied with two stoves, by which it can be made sufficiently warm. These little improvements were completed in season for Christmas services, which were well, though not numerously, attended. In conducting these services I was very kindly assisted by the Rev. Mr. Selking of the Indian mission at Griswold, who preached for me on Christmas day, and the Sunday morning following, greatly to the acceptance and, I trust, to the edification of my little flock. My exertions to get our little church into a decent and comfortable state, have been encouraged by much sympathy and kindness by most of the members of this infant parish, and if the rich have not in all cases liberally contributed of their abundance, many who are not rich, have given of what they have to an extent which evinced a gratifying devotion to the cause of the Redeemer, and an ardent desire for the prosperity of his Church here.

Since my last report the services of the Lord's day have been, on the whole, well attended; the interests of the parish, and its true reliable friends, better known and understood; and I can but hope that our professing members are beginning to be animated with more of the self-denying, self-sacrificing spirit of him who was crucified for them. But in judging of the pecuniary ability of this parish, and of their exertions to help themselves, it is to be considered that there are three other organized religious societies in this place; that it is scarce seven years since it was the abode of the Indian; that the people, with but slender means, have had their land to buy and houses to build; that their roads and bridges, school-houses, court-house, jail, academy,

and places for public worship they have taxed themselves most severely to construct; and, worst of all, they have, to some extent, been the victims of a spirit of rapacious, visionary speculation, the most foolish and ruinous that avarice was ever punished with. Under these circumstances it is hardly to be expected that the irreligious will do much for the support of the Gospel; nor will it surprise you that Christians of little faith and less zeal will be somewhat ready to excuse themselves. In addition to this, the Church has sectarianism in all its multiplied forms of evil, and infidelity and atheism of the boldest and most odious cast, to contend with. I refer to these facts not by way of apology, much less justification, for any relaxation of exertion or zeal on my part, but simply by way of intimating the degree of patience, and strenuous and increasing endeavors which they call for, both on the part of the Church and all the servants of the Redeemer —the sent, and those who send him.

FROM THE REV. W. A. LYSTER, MISSIONARY IN WASHTENAW AND LENAWE COUNTIES.

Pittsburg, Penn., Jan. 1, 1842.

In my report for the first of October, 1841, you are informed that I was occupied in collecting funds for the church at Clinton, and that the liberality and kindness of our eastern friends were truly cheering. I have now to acquaint you, that about the beginning of November, after having obtained the greater portion of the amount required for the church alluded to, I felt encouragement to present a second object to our brethren, namely, the alarming and almost anomalous case of St. Peter's Parish, Tecumseh. The following I lately received from my Bishop upon the subject:—

"*Detroit, Nov.* 17, 1841.

"Rev. and Dear Sir—I regret very much that the vestry of St. Peter's, Tecumseh, are obliged to call upon their fellow Churchmen in the East for aid. If we could struggle through our difficulties without such applications, it would be better for us; but this I believe to be out of the question. They have already done all they can do, and after such efforts it would be wrong to permit every thing to be lost. A little aid now would place this church in comfortable circumstances, and enable them to support a pastor. I feel confident your appeal will not be in vain: every thing is at stake; and we trust such a response will be given to your application as will gladden the little flock of St. Peter's, and enable them once more to sit beneath the protecting care of a faithful shepherd. Yours, affectionately,

SAMUEL A. MCCOSKRY."

Success again has transcended expectation. My acknowledgments about to be published, together with those that have appeared, and may I not also add many which I hope are yet soon to appear on their page in the Spirit of Missions, will

show some substantial proofs of abounding charity, and zeal from a goodly number of our churches in New-England and New-York, and contradict the so prevalent notion that a western applicant for Church assistance, must in your city despair of permission to present the claims of his destitute flock from out the pulpit or the chancel; that if the ambassador of Christ would there be successful on such a mission, he must descend to the pitiable office of calling from door to door on strangers, and wring donations by importunity from the marked givers in each parish. My appeals have been nearly all to the clergy and their congregated flocks. Some churches, it is true, were too poor to feel capable of doing much for us, and some too rich to fully appreciate our need of their kindly aid; but it will appear, that from others, and not a few, such contributions were cheerfully given as will, I trust, ere long be the means of making our wilderness and solitary places glad.

From New-York I proceeded southward, and, finding that most parishes to which I applied, especially in the city of Philadelphia, while expressing a kindly willingness toward the advancing of my various projects, were yet bound by some strict arrangement of systematic charity, which would preclude all pulpit appeals in behalf of a special object, I entrusted my statement of wants, to the friendly care of their several ministers, who promised to present them at the proper season to their parochial missionary committees, (may I not hope that those better systems will not bring me worse results,) and turned my steps toward home; where (after a visit to Columbus, Ohio, where I have hopes of much assistance,) I expect to arrive about the middle of this month. Would that the many who aided my efforts, and the few that coldly refused, could be present on my arrival among my sheep in the wilderness; that they could but witness the manifestations of western gratitude and joy, while I declared to those flocks in person, as I have done already in writing, how cordially the requests which they had shrunk so long from preferring, were responded to by their brethren and fellow Churchmen in the East; when I say that the destruction is wholly averted—that the church and parsonage are theirs; yes, though the amount solicited is still far from made fully up, yet that such an earnest as it were has been given, as warrants good hope for the completion; that to my impatience to return the deficiency should be imputed, not to a lack of generosity on the part of those appealed to; that I therefore authorize them to make the purchases, and, taking all responsibility for final payment upon myself, will now attempt through the epistolary medium some additional applications, and cheerfully wait for the fulfilment of many promises and hopes.*

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* Various matters have contributed to delay the forwarding of this report. May I request that you will publish it entire, including the letter from the Bishop?

FROM THE REV. EDWARD WAYLEN, MISSIONARY AT JACKSON.

Jackson, Jan. 15, 1842.

I arrived at this place on the 13th of November last, and have since been engaged in the various duties of my charge. The parish has somewhat suffered from the want of pastoral superintendence since it was deprived of the valuable services of the last missionary; and several sheep have wandered into other folds. A good spirit of energy and renewed activity evinced by the existing congregation, prove however that the seed sown with such care, and watched with such faithfulness by my excellent predecessor, is not lost, but promises to ripen into a rich and abundant harvest. I have baptized one adult and two children; two new communicants have been received, and five others, new comers, added: present number, 28. The Sunday school, consisting of forty-one scholars on the roll and thirty regular attendants, has been resumed under good auspices. The railroad between Detroit and this place is just completed; new buildings are going up rapidly; and the citizens, it is to be hoped, are gradually recovering from the state of extreme commercial depression in which they have been plunged.

FROM THE REV. M. SCHUYLER, MISSIONARY AT MARSHALL.

Marshall, Jan. 21, 1842.

I humbly trust my labors have not been in vain in the Lord. The congregation has been gradually increasing, and some families now attend our services regularly who have hitherto neglected public worship. We find great inconvenience in supplying those who wish to attend with suitable sittings. Our church is so small, and the pew rents necessarily so high, that many, who would be pleased to come, are excluded from inability to pay the required price. It is a matter of great grief to me, that the poor to whom the gospel should be preached, are thus deprived of this precious privilege. I am sometimes strongly inclined to make an appeal to our eastern friends for aid to enlarge our church edifice. This parish hitherto has struggled through all its difficulties without foreign aid; and we think, in view of this, we have some claim upon our eastern brethren now.

The spiritual condition of the parish is quite encouraging. We have good reason to believe that four or five have recently passed from death unto life. A few others are deeply impressed with the sense of eternal things, of whom I have reason to hope that they will yet be brought from darkness into the marvellous light of God's dear Son. Never did I feel more deeply a sense of my weakness and insufficiency, than when convinced of the special presence of the Spirit in our midst. To be honored as the instrument of leading a single sinner to our Saviour, is a privilege which should humble us under a sense of so unmerited a favor, and awaken in our hearts deep emotions of gratitude and love. How can we have any desire to court the vain applause of men, where God has attached such a precious reward

to the faithful preaching of his word? The sweet satisfaction of being the humble instrument of turning the sinner from the error of his ways, is worth infinitely more than the soft notes of worldly praise and flattery.

Our Sunday school has nearly doubled its numbers. We have now about 30 regular attendants, including a small Bible class of young ladies, whom I instruct in the school. We have also very much increased our library by means of a contribution in the congregation and a donation of a few friends at the East.

I have officiated once at Battle Creek, a growing village about 12 miles from this place. I shall continue to preach there once a fortnight, on Wednesday evening. I am not without hopes that ere long the people will organize, and be enabled to support a church. Though they are but few, they are zealous and generous. It is my intention occasionally to visit Homer and Albion, two villages about the same distance from this place, where parishes are organized, and with the aid of the Missionary Society could well support a minister. Cannot some one be found to break to them the bread of life?

On the day appointed for public thanksgiving, we made a collection for missionary purposes amounting to $5 38, which you will please divide equally between the Foreign and Domestic Missionary funds. The collection would have been more, had I not given notice that it would be the commencement of monthly contributions for these objects. I hope hereafter to report something for each quarter. We feel it our privilege to contribute our mite, though it be but one penny for the glorious object of evangelizing the world.

ILLINOIS.

FROM THE REV. BENJAMIN HUTCHINS, MISSIONARY AT ALBION.

Albion, Dec. 21, 1841.

I feel much disheartened in tendering this my first report of missionary services performed in Albion and its vicinity, because I have so little to say. But God seeth not as man seeth; for man looketh on the outward appearance, and God looketh upon the heart, and so I take courage. I can give a list of baptisms and other services performed; but when I come to state how many have been confirmed, and how many are communicants, my heart sinks within me at the report which I must make.

In mentioning the public services which I have performed in this quarter, I cannot forbear going back further than the late day of my appointment as missionary. In the year 1838 I officiated every third Sunday at Albion and Centreville, Illinois, and at Vincennes, Indiana, from the beginning of April until the middle of August, making Vincennes my home, and preaching there twice a day one third Sunday; at Centreville, Ill., 20 miles off, another; and at Albion, 40 miles distant, the remaining Sunday; thus dividing my time into three parts between these three places. I then baptized 7 children, buried one, and administered the communion once, and organized Sunday schools

in the three places. To come down to a later period—In the latter part of April, this year, I again returned to this country and resumed my services among the people, with this difference, that after the first month or six weeks subsequent to my arrival, I confined my ministrations entirely to Albion, preaching in Albion where I reside twice every Sunday, and attending the Sunday school twice a day, likewise holding prayers on every day set apart by our Church, and for some weeks having a service and sermon in addition every Tuesday evening. Baptisms, 24; confirmation, 1; communicants, 6; Sunday school teachers, 9; scholars, 68. I cannot finish my present report without thankfully acknowledging the goodness of the great Head of the Church, in sending to us during the present year, to set in order the things that are wanting, our beloved diocesan Bishop Chase, and in his name, our no less estimable and loved missionary Bishop of Missouri and Indiana.

INDIANA.

FROM THE REV. F. H. L. LAIRD, MISSIONARY AT LOGANSPORT.

Logansport, Dec. 30, 1841.

I have but little of an interesting character to report of my station, except such facts as furnish grounds for the hope of prospective prosperity. Most of those on whom I had a distinct claim have attended divine service with commendable punctuality, while others, comparatively ignorant of us, have become interested in our undertaking. The Sunday school has increased from one to four teachers, and from twelve to twenty-five scholars. Pressing necessity exists for school-books and prayer-books. The two dozen prayer-books which I brought with me, and also all left by Bishop Kemper, have been distributed; still applications are being made. An offering of tracts will be thankfully received. I cannot forbear to mention, that my good people at a donation party held during the present holidays, made a generous offering of temporal benefactions to him who ministers among them in spiritual things. I have performed service here twice on each Sunday, and also on Christmas, except one Sunday given (at the request of its rector) to St. John's Church, Lafayette, during his absence. I was truly gratified with the exhibitions of unity and godly love which the members of that congregation presented to each other, as well as toward their visitant, and also with the devout attention they gave to the three services he performed. I was called to preach and use the burial service over the Rev. Mr. Corbin, a Baptist minister, late of this place, whose death occurred about one month subsequent to that of his esteemed partner. Useful and beloved, as well as united in life, their deaths were not much separated, and their reward inestimable. May the forthcoming year be marked throughout the Church by an immense increase, among all her members, of the missionary spirit, and ardent supplications that the saving heath of the Great Head of the Church may be known, and graciously and abundantly felt among all nations;

and may it be no less signalized among her missionaries, by an augmentation of those pains-taking, self-denying, vigorous, persevering, prayerful labors, connected with patient expectation and reliance on God, which become them, and which in the arrangements of the Gospel, will secure that grace which accomplishes through the feeblest instrumentality the most glorious purposes.

FROM THE REV. JAMES B. BRITTON, MISSIONARY AT NEW-ALBANY.

New-Albany, Jan. 5, 1842.

The last quarter has not been marked by any great interest among my people in regard to the one thing needful. I have no increase of congregation to report, and no enlargement of the communion; indeed, did I not know that our town was rather declining than advancing in population, I should feel uneasy in viewing the stationary state of things in the Church. I have to mourn over the manifestations of that want of unity and love, so hard to maintain for a great length of time (as we should wish to see them) in both large and small congregations, and probably not more apt to be seen in the latter than in the former. Still progress has been made in things temporal and spiritual, some have become constant hearers, before irregular.; some have become interested, before careless; and two instances of administering the Lord's Supper to individuals never before partakers of the beloved feast, were full of interest. On one of these occasions a very intelligent and lovely lady, confined with an incurable disease, was received into full connection with the body of Christ, and had also her four children baptized; her eldest son, who is looking forward to the ministry, standing as sponsor for the children. Through the efforts made during the close of the former and beginning of the past quarter, in collecting from our eastern brethren for the Church debt, we are now in quite easy circumstances as it regards the debt, but still poor in resources for the support of the Church. It is indeed a matter of great joy, that since I took charge of this parish, sixteen months ago, a debt of $2600 has been diminished to $700, with property, independent of the church and lot on which it stands, worth considerable more than that sum, when saleable. The following are the statistics for the quarter: Baptisms, infants, 6; confirmations, 1; communicants added, 2; removed, 3. I ought not to omit to mention the interesting ordination of Dr. Wylie, formerly a Presbyterian minister, President of the University of Indiana, and well known in the West as a fearless advocate of truth. This was performed by Bishop Kemper, in this church, the second Sunday in Advent, December 5, 1841.

IOWA.

FROM THE REV. J. BATCHELDER, MISSIONARY AT BURLINGTON.

Burlington, Dec. 31, 1841.

While I am regularly, and I hope heartily, engaged in per-

severing labors for the attainment of our great and glorious end, it often imparts to my mind no ordinary degree of sadness to observe, from month to month and from quarter to quarter, that there are no striking indications of the extraordinary influences of the holy spirit among the people of my charge. They hear the word attentively, and in too many instances turn away and are soon absorbed again in their worldliness. The all absorbing love of worldly gain is the great and crying sin of the West. It often seems as if it was the fixed and solemn resolution of many of the people here to acquire riches, although it be done in open contempt of every religious obligation, and at the risk of every spiritual interest. But notwithstanding the great obstacle thrown in the way of the missionary's usefulness here, still I cannot but feel that the providence of God most clearly bids me press onward in the way of diligent exertion and faithful preaching of the Gospel. It is good for us, no doubt, to be made to feel habitually that the power to subdue the stubborn wills, and to renovate the alienated affections of sinful men, is entirely of God. And I often flatter myself that the increasing degree of respect for the ordinances of religion, and the increasing degree of attention to the preaching of the Gospel, and the increasing degree of general seriousness, which I am permitted to witness, should be regarded as intimations of still larger and richer blessings, which God intends in his own best time to bestow upon this people. During the last quarter I have continued to officiate regularly twice on each Lord's day; have administered the holy communion once; admitted one new communicant; and have sought to preach the gospel from house to house, according to my ability and opportunities. The Church, and its usages, continue to be received with much respect by the community in general here: the attendance on public worship is greater and more regular than I have ever known it heretofore. Our little place of worship is by far too small to accommodate those who wish to attend. Many who come often go away for the want of a seat, and many are deterred from coming from the knowledge of this fact; and but for the soul-destroying worldliness to which I have before adverted, we should very soon have a larger and more suitable place of worship. I trust that my sole and simple reason for alluding to these facts will be properly understood, and suitably appreciated. I know well, that in many things I come far short of a right performance of the holy duties which are devolved upon me. And does it not sometimes occur to the good people of the East, that the poor, the lonely, the often disheartened missionary at the West needs their sympathies and their fervent prayers quite as much as he needs their pecuniary contributions? Oh, that we may soon behold a more enlarged and practical exemplification of the cheering doctrine of the communion of saints which we profess to believe, and which the holy scriptures teach and inculcate.

FOREIGN.

W. AFRICA.

Mission Schools.—The pupils in these schools, amounting at the last dates to about one hundred, are supported at an expense of twenty dollars each per annum, principally by annual contributions from various Sunday schools in this country. In one instance twelve pupils are thus supported, and in another fifteen. Much desire having been expressed for information concerning these pupils, the Rev. Mr. Payne previous to his recent departure for Africa, communicated more at large a statement of some circumstances to which he had briefly adverted when presenting the claims of the African Mission in public. After adverting to the state of the Mission on his leaving it April, 1841, and to the religious interest resulting in the conversion of nearly twenty of its members, (see previous accounts in Spirit of Missions, vol. for 1840, pages 208 and 252.) Mr. P. proceeds as follows:

"There were several cases of much interest amongst those who made a profession of religion at this time. Perhaps the most striking of these was that of Bannah, named Susan Savage, in remembrance of a sainted missionary. This child, when the mission was commenced by Mr. and Mrs. Thompson, being then about eight or nine years old, had been sold according to the custom of her country, to an old man living some distance in the interior, and on this account styled, by his more favored brethren on the coast, in reproach, a "bushman." Bannah was in the habit of accompanying her mother to the mission house, bearing on her head a bundle of wood or bunch of palm nuts, to be exchanged for beads or some article of dress, when Mr. and Mrs. Thompson were so much pleased by her mild and interesting appearance, that they urged her mother to place her in the school. She for some time refused, alleging that her daughter had been sold, and only consented, at last, upon condition she should be given up whenever the "bushman" called for her. Bannah soon became very much attached to her teachers, and to the school, and could not bear to hear of leaving them without tears.

"She was in this situation when the Rev. Dr. Savage joined the mission. He soon became so much interested in her case, that he determined on no account to allow her to be removed from the mission. And having learned, that by paying twenty dollars to her purchaser, she might be released, he made an appeal for this sum to some American friends, who immediately responded to it, and Bannah was made happy by having secured to her, permanently, the benefits of education, and religious instruction. In both these, she was from the first much interested. In her studies she outstripped all her schoolmates, soon became so well acquainted with the English language, as to be the medium of communication between her teacher, and the native children and people; and at the time of the general interest in religion mentioned above, she spoke the English language with the greatest

propriety, and was amongst the first in her class in grammar, geography, and arithmetic. Nor was her progress less remarkable in religious knowledge. With the principal historical events from Genesis to Revelation, she was perfectly familiar, and her views were surprisingly clear in regard to the great doctrines of salvation. Man's natural corruption, his need of an atonement, that such an atonement had been provided in Jesus Christ, and that the sinner must be justified, and accepted in him alone, were truths which Bannah had long known, and received, and which she appeared often to feel. But still, whenever asked, if she felt that she had a personal interest in them, her prompt reply, was "*No!* I *know* I am *not* a christian. My heart is too hard, and bad. It often leads me to break God's laws, and I know I do not love him."

"Such was her state of mind, until it pleased God to enlighten it by the Holy Ghost, and enable her to *feel* her sinful condition, and in view of it, to fly for refuge to the hope set before her in Jesus Christ. From this time she seemed to have no doubt of her personal interest in the Saviour; and under a sense of his all-sufficiency and value, her heart was drawn out in earnest prayer and longings that all might receive him. She immediately wrote a most importunate letter to an early associate with her in the school, then living at Cavalla, urging her at once to give up herself to the service of God. An older brother, was likewise the subject of deep solicitude. This boy, Kooby, had been one of the most wayward in the mission, and caused the missionaries the deepest anxiety. The sister's prayers and solicitude however never ceased until she saw him hopefully converted to God. The same spirit, it would appear, still actuates her. In a letter, dated September 10th, 1841, written to Mrs. Payne, she says: "I hope my father and mother will never take me away from this mission. If I ever go away from Mt. Vaughan, I want to go and do good to my poor countrymen, and teach them how they may be saved from hell."

"Another interesting case is that of Budah, a youth from the Babo tribe, whose English name is Peter Van Pelt. The change of this youth, unlike that of Bannah, seemed to have been gradual. Naturally of a sober and thoughtful character of mind, he appears to have gradually received those religious instructions which had been given him, and yielded himself to their influence. Having been in the mission almost from its commencement, although his progress had not been so rapid as that of others, he was thought to be sufficiently advanced, when the station at Cavalla was opened, to act as a monitor in it. In this capacity I left him in April last. Under the date of May 14th he writes thus: 'All your boys are well and in the school yet. I myself, am still praying to God to send his Holy Spirit upon my heart. I am praying for you. Will you please pray for me and all your school boys? I do pray for you that you may come back. I am praying to God to save you, and not to let you

perish in the great ocean; and to send you and your dear wife back to our poor country.'

"These are some of the evidences of spiritual results produced in the mission schools. These schools have indeed been the prominent instrumentality, thus far, in our missionary operations. This has rather been the consequence of the necessity of the case, than any supposed advantage possessed by them over *preaching* the *gospel*, which is the great business of the missionary. As a strange language must be acquired or an interpreter be employed, there must be much delay before this can be attempted, except through the imperfect medium of interpretation. Although, however, this latter has been the only medium through which the missionaries have thus far communicated the Word of Life to the perishing heathen, God has not left himself without a witness to its efficacy.

"A young man who had passed 29 years in all the sensuality and degradation of heathenism, was led by it to see his sinfulness, and to ask of the missionary to lead him to the Saviour. And for twelve months before I left had this man been coming daily, except when prevented by some satisfactory cause, to receive instruction; and so rapid was his progress, that he could read with great propriety, the Bible in English, and those portions of it which had been translated in the Grebo. He could also write quite intelligent letters. From one or two such, received from him since I have been in this country, I give the following extract as a specimen. In order to understand it, it is necessary to state, that although Gnebui, the young man referred to, had been for some time under religious impressions, yet so strong was the influence of his friends who predicted certain ruin to his family in case he carried out his design, that he had not been able before I left, to bring himself to the conclusion to give up the numerous greegrees and charms in his house, in which he had been taught to repose the greatest confidence. It was not long however, it appears, before he acted out his convictions of duty. Under date of Sept. 16th, he thus writes:—'Three weeks after you left for America, I called my brothers, sisters, friends and other people to my house. Then I said unto them, see now what I have to do. Let us see if the devil be stronger than God. Then I put away all my fetishes (charms), and all wondered at what I had done. Now I have 20 boys (a class which he teaches at night) in my school, some reading Grebo and spelling, and all reading English.'

"This young man is one of the most intelligent in all the Grebo tribe, and if he shall prove a true convert is destined to exert a powerful influence upon his countrymen. Others of the natives at the Cavalla station appeared to have been influenced by the preaching of the Gospel. Of this they gave encouraging evidence in refraining from labor to a considerable extent on the Sabbath day, and in the regularity with which many of them attend religious services. Their general deportment on these

occasions was serious and respectful, and afforded much ground to hope that 'the word preached would accomplish that whereunto it is sent.' This was particularly the case after the introduction of a part of the Liturgy, which the missionary had been able to translate into their own tongue. The gradual influence of the Gospel upon the minds of the natives was also exhibited in the readiness with which they were beginning to give up their children to be educated. The mission schools had been full for two years, although at first it was exceedingly difficult to obtain scholars at all, and still more difficult to keep them after obtained. Indeed the prejudice against books and '*white man's fash*,' or foreign customs, seemed to be rapidly passing away; so much so that there was no town in the vicinity of Cape Palmas in which the people were not desirous of having a missionary locate himself. But where are the laborers for this wasting harvest of immortal souls? Only here and there a solitary laborer, not one to a million of heathen is found toiling, suffering, dying—borne down under the burden of his unequal task! Oh! who will not pray to the Lord of the harvest, Oh Lord, send forth more laborers into thy vineyard? Who will not say, 'Lord, here am I! send me?'"

CONSTANTINOPLE.

JOURNAL OF THE REV. H. SOUTHGATE—*Continued.*

Aug. 18, 1841.—I arrived in the harbor of Constantinople on the morning of the 9th, but on account of a reported case of plague* at a village eight hours from Trebizond, the steamer was ordered into quarantine, from which I am just released. I was too weak to reach the house on foot, and came up from the boat on horseback. Through the goodness of God I found my own family, from whom I had once heard during my absence, and the family of my beloved brother generally, in excellent health. The contrast between the life which I had been leading for the last three months, and that to which I was now introduced, was more than tongue or pen can describe. From the society of barbarous men, among whom one seldom meets with disinterested kindness, but constantly with insult, churlishness or stupid indifference; from weary travelling day after day, over bad roads, on bad horses, under a burning sun; from lodging in stables thronging with fleas and lice; from indifferent food hardly extorted from the miserable villagers; from daily and hourly strife with men who seek on every side to deceive you; from sickness and pain, and above all from the want of all Christian fellowship, the transition to the refinement, the social pleasures and the holy delights of a christian home, is as great a change as the vicissitudes of our mortal life can admit of. That alone is greater, when, from the darkness and turmoil, and sin of this

* Afterwards ascertained not to be the plague.

lower world, we shall pass to the light, and peace, and purity of the heavenly mansions.

In the afternoon of the day of my arrival I met, at the house of Dr. R., two Metropolitans of the Syrian Church, Mutran* Behnam and Mutran Athanasius. The baptismal name of the latter is Abdoul Mesih, (servant of the Messiah,) but it is the custom among the Syrians, when a man is admitted to ecclesiastical office, to give him the name of some saint, if he has not one already. Hence Abdoul Mesih's official title is Athanasius. I notice that he prefixes the *Mar*, which is, indeed, by right the title of bishops in the Syrian Church, but is commonly used only for saints and for the patriarch. He is the same who went to India in the time of Bishop Heber, and who is so often mentioned in the latter part of his journal. He has since been in England and in different parts of the Continent, and is now on his return to Mesopotamia.

The other, Mutran Behnam, is the deputy of the patriarch in this city, where he has been resident two and a half years. He is at present engaged in important transactions for the good of his Church. We conversed long on the interests of his Church. He appears to be a man of lovely character, and is said by the Syrians to be one of their most accomplished and able Metropolitans. In Massoul, which is his diocese, and now remains without a bishop, every mouth was full of his praise. He appears to be a man of great sincerity, and capable of accomplishing much good. In the difficult and delicate position in which he is now placed, standing here for the defence of his Church, he needs the prayers of all who seek the prosperity of Zion.

Aug 23.—I had promised to call upon Mutran Behnam on the 21st, but when the day came, found myself too feeble to accomplish my purpose. In the afternoon he sent a messenger to inquire for me, and to-day called himself. He spent most of the day at the house, and we formed various plans, which as soon as my health and strength permit, we shall begin to put into execution. At present I am too feeble to attempt any effort, and though I see duties pressing upon me from every side, I can only contemplate them in silence, while my heart burns within me. Day by day I endeavor to accomplish a little, but I long, with inexpressible desire, to be amidst the host of

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* *Mutran* is an abbreviation of the Greek *Metropolites*. The sacred literature of the Syrians abounds in Greek terms to such an extent, that when in conversation with their learned men, I was at a loss for the Arabic word, I resorted to the Greek, and in this way I generally succeeded in making myself understood. I noticed that their pronunciation of the Greek terms was conformed to the modern Greek pronunciation—a fact which seemed to me an argument in favor of its antiquity, inasmuch as the Syrians have had no intercourse with the Greeks for 14 centuries, and the pronunciation of the Greek theological terms to be found in their literature, has been traditionally preserved since the time that the school of Edessa flourished. Syrian scholars, however, maintain that there is no necessity for the use of these terms, as they are all expressed in the ancient Syriac. The Syrians delight to dwell upon the richness and beauty of their olden literature.

blessed enterprises which seem to be opening before us. Though I can discover no change at short intervals, I am encouraged by seeing that I have gained considerably in strength since my arrival. My hope is that this poor harness of the flesh, now chafed and worn, may be speedily refitted and strengthened, and prepared for better service.

Aug. 31.—Was gratified with the sight of Mar Yohanna, a Nestorian Bishop of Ourmiah, in Persia, with whom I formed some acquaintance during my visit to that country in 1837. He is now here in company with the Rev. Mr. Perkins, of the American Board, under whose roof I spent a pleasant week at Ourmiah. His conversation exhibits delightful evidence of a growth in religious as well as human knowledge, while his attachment to his Church appears not to have been lessened by the change. Of the judicious and conservative character of the Ourmiah Mission I had occasion to speak in my Narrative. That the same principles continue still in force, is evinced by the happy consistency which appears in the conversation of the Bishop. With apparently increasing knowledge of the word of God and the spiritual truths of religion, his love for his Church, its institutions and usages, seems not to have abated. This is the happy combination which we would always witness, both because it is essential to the preservation of unity in the churches, and to the influence and usefulness of those who are instructed. By whomsoever such a combination is preserved, though he be not of the same name with myself, I can heartily bid him God speed.

The Syrian Bishop, Mar Athanasius, came in before Mar Yohanna left. Probably the latter has never seen a Syrian before, as there are none in the region from which he came, and this is, I believe, the first time that he has come farther from his own country than Erzroum. Yet they found themselves able at once to converse in a common tongue, the ancient Syriac, which they used with considerable fluency. This language they learn only from their Church books, and the circumstance affords sufficient evidence that the original tongue of the two people is the same. It is also a singular fact that the national name of the Nestorians is *Syroai*, or Syrians, and the Bishop affirmed that they believe themselves to have been formerly of the same nation with the modern Syrians. The only difference in their ancient languages is a slight difference in the form of the letters, and a different set of vowel points with different sounds attached to them. I ascertained this by inquiry of the two bishops, and immediately recollected that precisely the same was the difference between the Chaldaic and Syriac of Mesopotamia. Now I had long since learned from the Syrians of that country, that the difference in the latter case is of comparatively a modern origin. Formerly the two languages were entirely the same, until the celebrated Syrian, Abulpharagius, introduced among his people a new form for the consonants, differing slightly from the former, a new

system of vowel-points and a new set of sounds for them. The only difficulty, therefore, that a Chaldean of the present day finds in reading Syriac lies in the characters. He can converse with a Syrian, each speaking his own ancient tongue, without any other difference in their speech than a different pronunciation of the vowels. There was precisely this difference between the speech of Mar Athanasius and Mar Yohanna. For instance in pronouncing the name of God, one said *Allaha*, and the other *Allōho*. From all this I concluded, that there being the same difference between the ancient Nestorian and Syriac, as between the Chaldean and Syriac, the Nestorian and Chaldean were probably the same. To confirm this conjecture, I showed Mar Yohanna a Chaldean book which I had brought from Mossoul. He recognized the language at once as entirely his own, there being no difference whatever, either in the characters, the words, or the grammatical construction. On opening to him a Syriac book, he was still able to read it, but with less facility, on account of the different forms of the letters. As soon as he had made out the characters, however, the words and their meaning were perfectly familiar. It appears, then, that the ancient Nestorian, the Chaldean and the Syriac, are all one and the same language, and the presumption, therefore, is that the three nations, (whatever may have been their common origin) were originally one and the same people. The fact that the Nestorians call themselves Syrians, and the probability that this was formerly the national name of the Chaldeans, (that of *Chaldeans* having been given to them by the Pope since their accession to the Latin Church,) is another argument in favor of the presumption. Their division into three nations appears to have arisen from ecclesiastical differences. The first was the separation of the Nestorians from the Greek and Western Churches after the Council of Ephesus, A. D. 431. The second, that of the Jacobites after the Council of Chalcedon, A. D. 451; and the third, the rupture in the Nestorian Church upon the question of the patriarchal succession, about the middle of the 16th century. From this rupture arose the two Nestorian Churches of Persia and Mesopotamia, under different patriarchs, but retaining the same faith, and probably the same ritual, liturgy and ecclesiastical constitution, until the Mesopotamian branch passed over to the Pope nearly a century ago, and thus rendered a re-union impracticable.

It does not follow, however, from a common nationality, that the three people can be embraced under one and the same system of efforts for their welfare. The Nestorians have so deep a hatred to their ancient brethren, the Chaldeans, that probably they would not look with favor upon any attempt to associate them in the same mission; while, on the other hand, the Chaldeans are inaccessible to the instruments of missionary labor commonly used in the East; I mean education and the press. Their subjugation to the Pope, will, in all probability, prove an insurmountable obstacle to efforts of this kind. Two

missionaries who went into the country the last summer, were followed close behind by four Papal emissaries, whose express object was to prevent all connexion between them and the Christians who own allegiance to Rome. Besides, a mission among the Nestorians and Chaldeans conjointly, would require two different instrumentalities. Books for the Nestorians must be in their modern language, which is a corrupt form of the ancient Syriac; while for the Chaldeans, they must be in Arabic, which has displaced the Syriac altogether, as the vernacular tongue of the Mesopotamian Christians. Turning next to the Syrians, or Jacobites, they are too much opposed, in doctrine and feeling, both to the Nestorians and Chaldeans, to be associated with either in efforts for their improvement.

The three nations, therefore, may be most properly regarded as three distinct fields. That among the Nestorians is already occupied, and well occupied by the American Board. The Syrian, or Jacobite, field has been chosen by ourselves. It is full of promise and encouragement, enough to stimulate the most languid faith, and awaken the most dormant zeal. The other, among the Chaldeans, though presenting, as I have said, the most formidable obstacles to the ordinary means of usefulness, is open to a certain kind of instrumentality of such a nature as can be exercised only by an episcopally constituted church, and by none so effectually as the Church of England. Whether she will undertake the work will soon appear.

Oct. 17.—Have been prevented since my last date from keeping any regular journal of events and doings, by a multiplicity of other engagements. You know my purpose of withholding from my journals nearly every thing not intended for immediate publication, and that in this way most that would be of interest to the readers of your monthly periodical, is for the present reserved for more private communications. From the very nature of the undertakings in which I am at present engaged, great evils might follow from hasty publication, and yet the undertakings themselves are of such vast magnitude as would awaken every energy, and enlist every heart of the Church if I could at the moment report them fully. In due time and in a proper manner they will be made known. For the present I must content myself with recording in my journal matters of less immediate interest, and conveying to the Committee minute reports of my proceedings in my private communications to them.

CHINA.

Extract from a letter of the Rev. Dr. Boone to a friend, dated Macao, October 13, 1841.

I have made progress in the Chinese language, so that I now fancy I can see my way pretty clearly. The notion that the Chinese language has no grammar is a bugbear that has done more injury than enough; it has discouraged young beginners, and cast a damper upon the spirits of persons at home whose

thoughts have been turned to China. It is greatly to be lamented that we had not some one to assist us in our first efforts. I believe that any one who may come, can, with the assistance that I can now render, learn more in one year than he could in three years, if left to grope alone in the dark until he can pick up enough of the colloquial to understand his Chinese teacher, and I do not hesitate to say that I can parse most Chinese sentences as satisfactorily, and that they are as much subjected to fixed rules, as any English or Latin sentence. There are others, however, which have not as yet been analyzed, but which will no doubt be soon reduced to rule. I wish you, my dear brother, to aid me with all your power in inducing some two or three brethren to come out. We must not let the China mission go down when every thing in and around China seems to call upon us to increase it. If brethren come now I can help them. I think there is every reason for a rational hope that in less than two years we may reside quietly at Amoy, and with prudence prosecute our labors within the heart of that great emporium of commerce. I have very little doubt that the English will effect their object, and that three or four of the largest sea-ports will be thrown open to the commerce of the world, and shall the missionaries be the only ones to stand back? Is this the time, and are these the prospects under which our Committee should draw back, and our young men refuse to come? I can truly say I have never been so encouraged to hope and expect great things from the vigorous prosecution of this mission as I am at this moment.

MISCELLANEOUS.

Bishop of New Zealand.—Bishop Selwyn embarked at Plymouth, about the first of January, for his distant and important mission. The following is an extract from his reply to the address of the clergy assembled on the occasion.

"His Lordship said that since he came into this county on his journey to that land which would, under Divine Providence, be the scene of his labors as the minister of Christ, he could say with thankfulness that he had experienced more spiritual blessings condensed into a short space of time, than he had during any similar number of days during the whole course of his life. First he had visited at the seat of that true Churchman, Sir Thomas Dyke Acland, of whose house he could, in the language of the apostle to Philemon, say, that there was a Church in his house. He then proceeded to Exeter, and in those engaged in the cathedral service in that city, he saw none of that numbness and apparent indifference, of which such bodies had often been accused indiscriminately, but the same devotedness to the interests, and the same anxiety to extend the kingdom of their Heavenly Master, Jesus Christ,—with a deep determination to sanctify God in the daily ministrations of the Temple, such as had also been mani-

fested by the clergy whom he had the happiness to meet since his arrival in this town. It was to him a matter of great comfort and thankfulness, to know that the servants of their one common Lord and Master in this neighborhood, not only felt for him and those who would be joined with him in the work of the ministry in that land to which they were about to proceed, but that they also prayed for them. He could not but acknowledge the great kindness that had been manifested towards them since their arrival in the town, by the respected vicar of that parish, who had invited them to daily prayer with him, for the success of the labors upon which they were, by the blessing of God, about to enter; and it was he also who had proposed that final act of communion in which they had that day joined, and which had strengthened and encouraged him to go on his way rejoicing, confident that the Almighty would crown their exertions with His blessing and success. He felt deeply thankful for the personal expressions of their favor and good will, but still more so, for the prayers which they had offered up to the throne of the Heavenly Grace on their behalf; for he could not but reflect that the Scriptures told them that the prayers of righteous men avail much in the sight of the Most High. He could not but perceive and rejoice at the fact that a spirit was awakening which, he trusted, was the forerunner of that happy period, when, as God had declared through his Prophet, the knowledge of God should cover the earth as the waters cover the sea, and when Christ should be all in all. That strange events had lately happened who could doubt? He had recently attended the consecration of the newly appointed Bishop of Jerusalem, to whom it would be recollected, the minister of that parish had been one of the instruments of conversion from the Jewish faith. What the fruit would be which God might give as the reward of their labors in that portion of his Son's vineyard he could not tell, but sure he was that the appointment of a Bishop in Palestine was one of the strongest signs of the times which had yet been developed. In his own case, feeling confident as to what the result of their labors would be, and placing as he did a firm reliance in God, he did not doubt that the power of the Almighty would be fully manifested, and that the word of truth and salvation would go forth to the ends of the earth. If God had already shown so much mercy to them, and had scattered the seeds of Christianity in almost every quarter of the globe; what, he would ask, were these but signs of the coming harvest—of that region of truth and holiness to which he had before alluded."

Nestorian Bishop.—The following is reported as the address of Mar Yohanna, delivered at Grace Church, Boston, previous to the administration of the Communion by Bishop Griswold, on Sunday, February 27th. The address was delivered in English, from notes prepared in Syriac.

"My dear friends and brethren in Christ, I rejoice that God has given you so many blessings. We live among the Moham-

medans in Persia. God permits them to oppress us and bear us down on account of our sins, as he permitted the heathen to carry the Jews into captivity in Babylon. God heard their prayers and delivered them. May God hear the prayers of the poor Nestorians, and give us more and more light for our souls.

"Ten years ago we knew nothing of your country. Missionaries came and told us that American Christians would send us missionaries to come and live among us, and make books for us, and keep schools for our children. We waited two or three years, when Mr. Perkins and his wife came to our country.

"We are poor, and our people are ignorant. We have only few Bibles, and our Bibles are in the old language in our churches. Our people have no Bibles in their houses. Our Bibles are not printed, but written with the hand, and one whole year to write one Bible. In your happy country, one Bible printed in one or two hours. Our Prayer-Books are written with pens like our Bibles, and they are few. Our people have no Prayer-Books, only the ministers of our churches.

"Mr. Perkins come and live in our country seven years. He made Bibles for us in our spoken language, and soon our people will have Bibles in their houses. God be praised for the kindness of American Christians.—When Mr. Perkins came home to America, I wish to come with him and see such good Christians as live in this country. I am well pleased with this happy land. God has blessed you with plenty of Bibles and good churches. Our churches are small, and built with mud. Some old churches are built with stone, and thirteen hundred years old, one hundred years before Mohammed. Our church is from the apostles of our Lord Jesus Christ, and I am happy to find it like your church. We have bishops, priests and deacons. Our Prayer-Books are like your Prayer-Books. We have the communion of bread and wine as you do. We have baptism in the name of the Father, Son, and Holy Ghost. We keep the Sabbath on the first day of the week. We keep Christmas on the same day as you. We keep the forty days of Lent. We keep the day when Christ was crucified; the day when he rose from the dead; the day of his ascension to heaven, and the day when the Holy Ghost came down from heaven. We believe in Father, Son, and Holy Ghost, three persons and one God, as your church. We teach repentance, and forgiveness of sins, by Jesus Christ, who takes away the sins of the world.

"I am glad to meet you, my dear friends and brethren, at this holy communion. Let us all remember the dying love of our Saviour, Jesus Christ. In him we are all one. O, let Christians love each other as Christ loved us, and died for us. Let Christians do good to each other when they can.

"I have many things to say, if I could speak more plain your language, but I cannot yet speak plain. I am happy to meet a brother Christian Bishop at this holy communion of the body and blood of Christ. May he long live among his happy churches,

and may we at last meet together in heaven. May God bless him. May God bless my young brother in Christ, who is your minister. May God bless you all, my dear friends and brethren, for Christ's sake. Amen."

MANDAN INDIANS.—*Self torture of the young warriors.* Mr. Catlin in his "North American Indians," gives an account of this singular tribe in the upper Missouri country. The following condensed extract from vol. 1st, illustrates the extraordinary sufferings voluntarily endured by their warriors. Such is man without the gospel. Since the visit of Mr. C. the greater part of this tribe has been swept away by the ravages of the small pox.

One at a time of the young fellows, already emaciated with fasting, and thirsting, and waking, for nearly four days and nights, advanced from the side of the lodge, and placed himself on his hands and feet, or otherwise, as best suited the performance of the operation, where he submitted to the cruelties in the following manner:—an inch or more of the flesh on each shoulder, or each breast, was taken up between the thumb and finger by the man who held the knife in his right hand; and the knife which had been ground sharp on both edges, and then hacked and notched with the blade of another, to make it produce as much pain as possible, was forced through the flesh below the fingers, and being withdrawn, was followed with a splint or skewer, from the other, who held a bunch of such in his left hand, and was ready to force them through the wound. There were then two cords lowered down from the top of the lodge (by the men who were placed on the lodge outside, for the purpose,) which were fastened to these splints or skewers, and they instantly began to haul him up; he was thus raised until his body was suspended from the ground where he rested, until the knife and a splint were passed through the flesh or integuments in a similar manner on each arm below the shoulder, below the elbow, on the thighs, and below the knees.

Each one was then instantly raised with the cords, until the weight of his body was suspended by them, and then, while the blood was streaming down their limbs, the bystanders hung upon the splints each man's appropriate shield, bow and quiver, &c., and in many instances the skull of a buffalo with the horns on it, was attached to each lower arm and each lower leg, for the purpose, probably, of preventing, by their great weight, the struggling, which might otherwise have taken place to their disadvantage whilst they were hung up.

When these things were all adjusted, each one was raised higher by the cords, until these weights all swung clear from the ground, leaving his feet in most cases, some six or eight feet above the ground. In this plight they at once became appalling and frightful to look at.

The unflinching fortitude, with which every one of them bore this part of the torture surpassed credulity: each one as the knife was passed through sustained an unchangeable countenance; and

several of them seeing me making sketches, beckoned me to look at their faces, which I watched through all this horrid operation, without being able to detect any thing but the pleasantest smiles as they looked me in the eye, while I could hear the knife rip through the flesh, and feel enough of it myself to start involuntary and uncontrollable tears over my cheeks.

In this condition each one is continued to be turned faster and faster—and there is no hope of escape from it, nor chance for the slightest relief, until fainting, his voice falters, and his struggling ceases, and he hangs, apparently, a still and lifeless corpse!

The signal is given to the men on top of the lodge, by gently striking the cord with the pole below, when they very gradually and carefully lower him to the ground.

As soon as he is seen to get strength enough to rise on his hands and feet, and drag his body around the lodge, he crawls with the weights still hanging to his body, to another part of the lodge, where there is another Indian sitting with a hatchet in his hand, and a dried buffalo skull before him; and, here in the most humble and earnest manner, by holding up the little finger of his left hand to the Great Spirit, he expresses to Him, in a speech of a few words, his willingness to give it as a sacrifice; when he lays it on the dried buffalo skull, where the other chops it off near the hand, with a blow of the hatchet!

And I have found also a number of their most famous men, who furnished me incontestable proof, by five or six corresponding scars on each arm, and each breast, and each leg, that they had so many times in their lives submitted to this almost incredible operation, which seems to be optional with them; and the oftener they volunteer to go through it, the more famous they become in the estimation of their tribe.

No bandages are applied to the fingers which have been amputated, nor any arteries taken up; nor is any attention whatever, paid to them or the other wounds; but they are left (as they say) "for the Great Spirit to cure, who will surely take good care of them."

As soon as six or eight had passed the ordeal as above described, they were led out of the lodge, with their weights hanging to their flesh, and dragging on the ground, to undergo another, and a still more appalling mode of suffering in the centre of the village, and in presence of the whole nation, in the manner as follows:—

Each one was taken in charge of two athletic young men, fresh and strong, who stepped up to him, one on each side, and by wrapping a broad leather strap around his wrists, without tying it, grasped it firm underneath the hand, and stood prepared for what they call the last race.

In this condition they stand, pale and ghastly, from abstinence and loss of blood, until all are prepared, and the word is given, when all start and run around outside the ring; and each poor fellow, with his weights dragging on the ground, and his furious

conductors by his side, who hurry him forward by the wrists, struggles in the desperate emulation to run longer without "dying" (as they call it) than his comrades, who are fainting around him and sinking down like himself, where their bodies are dragged with all possible speed, and often with their faces in the dirt.

In the commencement of this dance or race, they all start at a moderate pace and their speed being gradually increased, the pain becomes so excruciating that their languid and exhausted frames give out and they are dragged by their wrists until they are disengaged from the weights that were attached to their flesh, and this must be done by such violent force as to tear the flesh out with the splint, which was often done by some of the by-standers throwing the weight of their bodies on them as they were dragging on the ground. They were then, in every instance, dropped by the persons who dragged them, and their bodies left appearing nothing but a mangled and loathsome corpse. At this strange and frightful juncture, the two men who had dragged them fled through the crowd and away upon the prairie, as if they were guilty of some enormous crime and were fleeing from summary vengeance.

The Niger Expedition.—The following particulars of the disastrous results attending this enterprize are gathered from the official statement of Capt. Trotter, dated Oct. 25th, 1841. The expedition, it will be recollected, was composed of three iron steamers, a tender, and had four hundred persons attached to it.

Capt. T. first refers to his letter of 18th Sept., from the confluence of the Niger and Tchadda (*350 miles from the coast) in which he had mentioned the breaking out of fever on board the vessels of the expedition, and that he had found it necessary to despatch the steamer Soudan to the sea with all the cases the surgeons deemed to require a change of climate, and that the Albert was about to proceed up the Niger, and the Wilberforce up the Tchadda in prosecution of the objects of the mission. He proceeds to state that after the departure of the Soudan so greatly did the sickness increase on board the Wilberforce, that commander Wm. Allen found it impossible to proceed up the Tchadda, and that in consequence he ordered him to take his vessel forthwith to sea. The condition of the Albert and crew was such at that time as led him to deem it practicable to proceed farther up the Niger, to Rabbah, (about* 500 miles from the coast,—in order to finish the chain of treaties with the chiefs on that river. Sickness, however, continued to increase, and on reaching Egga, (80* miles above the confluence), 28th Sept., the only remaining engineer was taken ill. On the 4th of Oct. Capt. T. was seized with fever, and Mr. Willie, his principal officer, a day or two afterward. On the 5th, Mr. Willie weighed and dropped down the river, but was soon prevented by sickness from carrying on duty, and Dr. M'William, assisted by only one

* According to Lander.

white seaman, then recovering from fever, took charge of the vessel. That from want of engineers they would have been compelled to drop down the whole length of the river without steam, but for Dr. Stanger, the geologist, who, in the most spirited manner, after consulting Tredgold's work on Steam, and getting some little instruction from a convalescent engineer, undertook to work the engine himself, and took the vessel safely below Eboe without any thing going wrong in the machinery, while Dr. M'William, in addition to his great press of duty as a medical officer, conducted the ship down the river in a most able and judicious manner. That, when about 100 miles from sea, they were most providentially met by Capt. Becroft, of the Æthiope merchant steamer, who, with his own engineer, took the Albert to Fernando Po, where they arrived on 17th Oct., and where the sick were all landed and placed in comfortable quarters; the climate at this place was supposed to be healthy, the air being about 12 degrees cooler than the Niger.

The disease under which they suffered, they called "river fever," being reported by the surgeons as of a nature before unknown. Such was the state of things on board the Soudan on her passage down, as before spoken of, that Lt. Fishbourne, during 24 hours before reaching Fernando Po, was compelled to work the engines and do every other duty himself, and in consequence of over exertion was seized with the fever after his arrival. Such was the extent of the disease, that but five persons on board the Wilberforce, only four on board the Albert, and not one on board the Soudan, it was believed had escaped an attack, and it was supposed that few if any of those who had been ill would be fit to return to the coast of Africa. Capt. T. further states that it will be necessary for one steam vessel to go up the Niger after the coming June, as the Amelia tender was left at the confluence of the Niger and Tchadda, for the protection of the people of the model farm, previously established at that point. The Amelia was placed in charge of 13 native Africans, no white person being left up the river.

INTELLIGENCE.

Missionary Notices, (Domestic).—Georgetown and Dagsboro', Delaware, and Ionia, Michigan, have been recognized as missionary stations.

The Rev. Walter E. Franklin has been appointed a missionary in Delaware, for the station at Georgetown and Dagsboro'.

The Rev. Sabin Hough has been appointed a missionary in Michigan, and recognised as the missionary at Adrian.

The Rev. Edmund Hodgkin has also been appointed a missionary in Michigan, for the station at Homer and Adrian.

The Rev. M. Hoyt has been transferred from Grand Rapids, Mn., to the station at Ionia.

The Rev. A. Matthews has ceased to be the missionary at Hernando, Mississippi.

Arkansas.—*Spring Hill—Van Buren.*—Under date of the 5th of March, Bishop Otey writes in reference to these places as follows:—

"From all that I can learn, I am desirous that Springfield and Washington should be united into one station, and placed in charge of a young, unmarried man; now is the time to make a lodgment there—a few months of neglect on our part, or misimproved opportunity, and it will be too late. The remark applies with still more force to Van Buren on the upper Arkansas: additional information respecting that place makes it my duty to urge it upon the special attention of the Committee. One gentleman alone offers to give $200 to any respectable clergyman who will settle there. There can scarcely be a doubt that from $400 to $500 might be raised the first year for his support. It is very important that we have a clergyman there. It is too far from Mr. Scull for him to give efficient attention to it. Do, I beseech you, try and secure some one of our young men to go to the few sheep which may be said to be in the wilderness."

Florida—*Pensacola.*—An appeal is made by the vestry of the church at Pensacola for a clergyman. We cannot better make known the wants of this once flurishing station, than by giving the language of a letter just received from the vestry.

"We have an excellent brick building, are almost entirely free from debt, and until 1839, when we had the misfortune to lose our rector, the Rev. Jos. H. Saunders, had a congregation able and disposed to support a clergyman without foreign aid; but the loss of Mr. S. being followed by a period of great pecuniary distress in the southern country, as well as from some causes of decline peculiar to Pensacola, we have never supplied his place.

"The vestry think that a sum of $600, might be safely calculated on from the congregation here, and should the individual selected for us, prove acceptable, that more would be cheerfully paid."

Donation for the China Mission.—The sum of one thousand dollars is this month acknowledged as received from England, principally from Mr. Vincent Stanton. Mr. S., who was three years in China, recently visited this country on his way to England, expecting to return to China after taking orders in the English Church. Such a testimony of confidence in the present

efforts to introduce the Gospel into that country, from one who has been an eye witness, and for several months a captive, will confirm the urgent appeal of our missionary reiterated in the present number.

English Church Extension.—We noticed (page 21) the *Litchfield Diocesan Church Extension Society*. Its seventh Anniversary was held on the 22d of December. Its object is to aid in building and endowing churches in the diocese of Litchfield. The late appeal of the bishop had resulted in fresh donations to the amount of $74,666; and much spirit was manifested in favor of still greater results to be aimed at in the future.

Worcester Church Building Society.—This Society held its general annual meeting on the 18th of January. It appears from the report, that since the establishment of the Society in 1836, the receipts have amounted to $36,358. When the Society's present engagements are complete, it will have been instrumental in building or enlarging, or increasing the accommodation in 34 churches and chapels, and in providing 14,385 sittings, of which 10,802 are free.

Wales.—We notice the consecration in Welch, of a church in the diocese of St. David's, Wales. The whole service was conducted in that language, (except the sermon.) This event is spoken of as quite a new era in the Church in Wales.

Society for the Promotion of Christian Knowledge.—At the general meeting in January, it was proposed to grant at the next meeting $4,850 (£1000) towards the support of Divinity students in the new college of the Reformed Catholic Church in Scotland. After the reading of interesting letters from Mr. Rassam, and our missionary, Mr. Southgate, it in like manner proposed that $2,275 should be placed at the disposal of the Archbishop of Canterbury, and the Bishop of London, for promoting the objects of the Society in Chaldea and Kurdistan.

Grants were made on application of the Bishop of Toronto, in aid of three churches erecting in that diocese.

Society for Propagating the Gospel in Foreign Parts.—At the monthly meeting in January, $485 were granted toward the erection of a church in Australia, and $242 for another at the Cape of Good Hope, and one additional missionary was recognized in Australia, one at the Cape of Good Hope, and two in Newfoundland.

During the year 1841, the number of missionaries added to the Society's list was 56.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from Feb. 15th to March 15th, 1842.

DIOCESE OF MAINE.

Saco, Trinity Church, (one half,)	5 50—	$5 50

DIOCESE OF NEW-HAMPSHIRE.

Portsmouth, St. John's Church, Miss. Society,	22 00—	22 00

DIOCESE OF RHODE ISLAND.

Providence, Grace Ch., for Tenn., $100; for Mich., $100,	200 00	
" St. John's Ch., (for Bangor, $50,)	200 00—	400 00

DIOCESE OF CONNECTICUT.

Brandford, Trinity Church, (one half,)	3 75	
Middletown, Christ Ch., for Missouri, $15; for Prairieville, $20,	35 00	
New Haven, (F.)	5 00	
Netown, Trinity Church,	15 00	
Watertown, Christ Ch., (for Kemper College, $15 80,)	32 64—	91 39

DIOCESE OF NEW-YORK.

New-York, Christ Church, (one half,)	20 00	
" St. Mark's Church, for Church at Bangor,	25 00	
" Young Men's Education and Miss. Soc.,	187 50	
" Miscellaneous; Anonymous, $20; a lady for Evansville, $20; friend of the Rev. J. H. Hobart's father, for Prairieville, Wisconsin, $2 50,	42 50	
Rensselaerville, Trinity Church,	4 00—	279 00

DIOCESE OF NEW-JERSEY.

Chew's Landing, St. John's Church,	4 56—	4 56

DIOCESE OF PENNSYLVANIA.

Germantown, St. Luke's Ch., Female Association,	20 00	
Southwark, Trinity Church, Sunday school,	36 00	
Philadelphia, P. R. P.,	2 00—	58 00

DIOCESE OF VIRGINIA.

Cumberland Co., Littleton Parish,	10 00	
Farquier Co., Hamilton & Leeds Par., J. E. & E. N. Marshall,	24 50	
Halifax Co., Antrim Parish, St. Mark's Ch., sundry persons,	60 00—	94 50

DIOCESE OF SOUTH-CAROLINA.

Berkeley, St. John's Church,	4 00	
Charleston, Missionary Lecture, $19 50; $17 81,	37 31	
" St. Stephen's Church, (Bible class, $12 50,)	17 50	
" St. Andrew's Church,	20 00	
" St. Michael's Church, from Members, $110 00,	153 59	
" St. Paul's, (Radcliffboro,)	60 00	
Cheraw, St. David's Church.,	50 00	
Claremont, —— Church,	23 50	
Clarendon, St. Mark's Church,	132 50	
Pendleton, St. Paul's Church, Female Missionary Society,	35 30	
St. John's Island, St. John's Church,	18 00	
Wilton, Christ Church,	18 25—	569 95

DIOCESE OF MICHIGAN.

Ann Arbor, St. Andrew's Church,	10 50—	10 50

DIOCESE OF MISSOURI.

Bishop Kemper, for Church at Evansville, Ind.,	10 00—	10 00

Total contributions since June 15, (nine months,) $18,966 56 Total, $1,545 40
Total amount of payments since the same date, $23,776 73

☞ **Correction.** In the last number, p. 95, in the contributions from Salem, Mass., for Tecumseh, read Clinton; and p. 96, in the contributions from Maryland, for *Missionary Box at Baltimore*, read Missionary Box at **Frederick, Md.**, making the whole contributions from **All Saints' Church, Frederick, $41 75.**

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th Feb. to 15th March, 1842.

MAINE.

Saco, Trinity Church, 3 monthly collections, half, - - - 5 50— $5 50

VERMONT.

Poultney, St. John's Church, - - - - - - - 1 84— 1 84

MASSACHUSETTS.

Boston, from Mrs. T. G. Fessenden, $5; a lady, $5, - - 10 00
Roxbury, St. John's Ch., Miss. Asso., ed. of 2 boys in Africa, 20 00
South Boston, St. Matthew's Ch., monthly missionary contributions, $4; P. T., $50, - - - - - - - - 54 00
Wilkinsonville, St. John's Ch., $11 58; Mrs. D., $5, - - 16 58—100 58

RHODE ISLAND.

Newport, Zion Ch., support of Bethiah Johnson at Cape Palmas, 20 00
Providence, St. John's Ch., $120; Sun. school for Richmond Philanthropic school, Athens, $80, - - - 200 00
" Grace Church, Missionary Asso., $100; for Ch. at Galveston, Texas, $40, - - - - - - 140 00—360 00

CONNECTICUT.

Branford, Trinity Church, half, - - - - - - - 3 75
Newtown, Trinity Church, - - - - - - - - 15 00
New Haven, Trinity Church on account of support of a pupil at Athens, - - - - - - - - - - 58 00
Watertown, Christ Church, for Africa, $19; Foreign Missions generally, $23 37, - - - - - - - - - 42 37—119 12

NEW-YORK.

Hampton, Christ Church, - - - - - - - - 3 21
New-York, Christ Church, half, - - - - - - - 20 00
" Young Men's Edu. and Missionary Soc., quarterly sub., - - - - - - - - - - 125 00
" Mrs. Beebee for Africa, $10; Family mite box, $3 51, 13 51
Plattsburg, Trinity Church, - - - - - - - - 20 00—181 72

NEW-JERSEY.

Chew's Landing, St. John's Church, - - - - - - 4 57— 4 57

PENNSYLVANIA.

Philadelphia, St. Andrew's Ch., Male Sun. School, for Africa, 37 00— 37 00

VIRGINIA.

Farquier Co., from J. A. Marshall, half, $18 50; E. N., $6, - 24 50
Halifax Co., Miss Ellen Bruce, half, $20; Miss Eliza Bruce, half, $15; Miss Elvira Bruce, half, $10, - - - - 45 00
" Antrim Parish, Rev. J. Grammer, half, - - 15 00
Richmond, Monumental Church, - - - - - - - 1 00
Spottsylvania Co., Mrs. Mary Hill, - - - - - - 10 00— 95 50

NORTH-CAROLINA.

Wilmington, St. James Parish, for China, - - - - 5 00— 5 00

SOUTH-CAROLINA.

Charleston, St. John's Ch., Mrs. A. J., for Africa, $10; Mrs. J. A. T., $6; colored communicants, $4 15, - 20 15
" St. Stephen's Ch., $6 50; Bible class, $12 50; Ch. offerings, $5, - - - - - - - - - 24 00
Cheraw, St. David's Church, - - - - - - - - 50 00
Statesburg, Claremont, - - - - - - - - - 5 00
Wilton, Christ Ch., $13 25; for Texas, $5, - - - - 18 25—117 40

ENGLAND.

Cambridge, St. John's College, from Mr. Vincent Stanton, 3 years a resident in China, for the China Mission, - - - 950 00
Hornsey, near London, from Rev. T. Cornthwaite, for the China Mission, - - - - - - - - - - - - 50 00–1,000 00

$2,028 23
Discount 2 20

(Total, since June 15, $19,487 66.) 2,026,03

N.B. Also received from the "Ladies' Circle" of St. Peter's Church, Salem, Mass., one box clothing, &c., for the African Mission, valued at $25.